

The **H** *Magazine for the Christian Home*
Hearthstone



Your Neighbor as Yourself—Margaret Richards Owen
Jesus as Son—W. Haydn Ambrose

FEBRUARY, 1961—25c

The **H** Magazine for the Christian Home Hearthstone

E. LEE NEAL, *Editor*

RUBY CRADDOCK, *Assistant Editor*

CHARLES TERRY, *layout*

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Basic Beliefs. Continuing with a special theological study of basic Christian beliefs for the family, "Jesus as Son" by W. Haydn Ambrose is presented this month. In his article, one sees the historical Jesus, and God revealed himself in his Son, Jesus, the Christ.

Homework. There is always "Homework for Parents of Teeners." R. B. Hannen, the author, reminds parents that their teeners need help even when they deny it. UnChristian standards that confront teen-agers every day in school and community are a continuous concern of Christian parents. You will want to read and study some of the principles the author gives for helping you to convey your concerns and helpfulness to your teen-agers in ways acceptable to them.

Retirement. Retirement need not be a time for laying oneself "on the shelf." It can be a time of real fulfillment, and a few plans are made ahead of time. A. B. Kennerly tells and shows what he is doing in his article, "It's Fun Preparing to Retire!"

Love. It is appropriate that in February some of *Hearthstone's* attention should be given to love—at home and beyond the home. The title, "The Strength of Love" by Mary Peacock is different. Have you ever thought of the truth that it portrays? You will find her analysis of love and its effect in family relationships very stimulating. Perhaps there are some things suggested that your family might begin to do.

Love beyond the home expresses itself in brotherhood. Margaret Richards Owen helps us to see some Christian insights for brotherhood in her article "Your Neighbor as Yourself."



The Cover. The artist, Tony Biscotti, has captured the brotherhood ideal of hands reaching out and meeting each other in unity across a world still shattered with uncertainty.

Coming Soon. "Your Teen-Ager Entertains" by Louise Horton; "A New Open Door Policy" by Mary Ellen Prime; "The Basic Need for Security" by Jean A. Thompson, M.D.; and others.

Until then,

R. G.

THE STRENGTH OF



by
Mary
Peacock

—Hays from *Monkmeier*

THE STRENGTH OF THE CHRISTIAN FAMILY lies in love: love for God, love for one another within the intimate circle of the home, and love that reaches out to that vast horde of humanity that makes up the larger family of the world. For we are all the children of one Father, and his love for us makes the whole world kin.

Volumes could be written on love as a source of strength for individuals, for families—yes, even for nations. But we shall limit ourselves to the family, and those relationships between parents and children which grow strong and beautiful only as love directs them; from the carefree days of childhood, on through the turbulent time of adolescence to the maturity of young adult years.

The basis of love in the home—the solid foundation on which it builds—is confidence. We cannot expect a child to have confidence in his parents unless the parents have faith in *him*. So this undergirding of love becomes mutual; it is never a one-sided matter. The toddler who tumbles from his first uncertain steps into the waiting arms of his father is performing an act of faith. He never once doubts that his father's arms will reach out and prevent him from falling; he knows that those arms will support him, and keep him safe from harm. This is a natural kind of confidence, and comes easily to a child. What a beautiful thing it is, and how important for parents to see that it *remains* beautiful and unshaken as the years slip by!

The early years are trying ones, even with the best of children; for the darlingest little girl can sometimes be as stubborn as a mule, and the most engaging young fellow can turn into a sort of gremlin with a thousand teasing ways. All of us who are parents know that there are times when it is almost impossible for a father, just home from a hard day at the office, or a mother wearied from the day's chores, to be patient with a child whose inexhaustible store of mischief is matched by an equally limitless energy. There are moments when patience is worn to a thin thread—when angry words could easily spill out in a harsh tirade, or punishment be administered with a heavy hand. But careful, Daddy! Careful, Mother! Times like these are danger signals that say, "Wait!



Tread softly. Hang on to that temper of yours! If you lose it now, if you allow even one tiny splinter of fear to enter your child's mind or heart, you may be driving a wedge into the most precious of all possessions that you share together—your mutual confidence." Lean hard on love, remembering that "love is patient and kind" . . . that "love is not irritable or resentful" . . . that love "bears all things." Yes, it is hard to be patient; but through the strength of love, parents can find a way.

Love means so many things, as we think of our children. It means guidance, understanding, sympathy, counsel. It certainly means correction from time to time, and punishment when indicated. But most of all, it means being there with our arms wide open when they need us just as we used to be when they were taking those first baby steps. Once we have established this love so securely that they actually *feel* its strength in their lives, we need never be afraid of losing them. We know that they will grow closer to us with passing time.

They are not children long. All at once, the boy is a tangle of arms and legs, and the girl spends hours studying herself in the mirror. Frightening as it may seem, our children now belong to that greatly maligned and amazingly complex group of individuals that are somehow commonly referred to under the all-inclusive title of "Teen-agers." This is a critical period for both children and parents; but if we have managed to keep their confidence through the years of growing up, we are not likely to lose it now. The boy who has been raised by the law of love in the home, rather than by the law of authority, will head straight for Dad when he finds himself in trouble or up against a problem that is too big for him to solve alone. Why does he go to Dad? Because he learned long ago that he can *trust* his father; that even if he is in the wrong, he can count on Dad to help and to set him straight again. What if a good stiff scolding is administered along with the help? He knows his Dad loves him, and past experience has taught the boy that "love never fails." It's just that simple.

Or take the teen-age girl, and her relationship with her mother. A short time ago, two girls in our neighborhood went with their dates to the local movie on the condition that they would be home at a certain time. The time arrived, but the girls did not. When they *did* appear, something over half an hour later, the mother of one of them refused to wait for an explanation. Instead, she stormed and ranted, in the presence of the girl's escort, and informed the young couple that they would not be allowed to go out together again. The second mother listened understandingly as her daughter explained that the feature had begun half an hour later than it had appeared on the published schedule, and that she had come home as soon as it was over. Small wonder that the daughter of the first mother was overheard saying to her friend, "I wish I had a Mom like yours! I can't tell my mother anything!" The stern arm of authority can never reach out and draw a teen-ager as close

as can the warm, strong hand of love. For truly "there is no fear in love."

The years are skipping now, and before we know our children are ready for college. This is the first long separation from home, and it will not be easy. True, they will thrill with a sense of excitement "being on their own," making new friends, and discovering fields of thought that open up whole new worlds before them. But is our job finished? I cannot agree with the mother who remarked complacently after her children were safely established in college, "At last I can begin to enjoy life, without worrying over the children. I've brought them along this far, now it's up to somebody else. I feel that I've given them all I can." Is there ever an end to what we can give our children? I think not; for surely there is never an end to love. Now, more than ever they need our love to keep them strong and steady in the face of new problems and new temptations. However far away they may be, they are never beyond our reach. Think of what letters mean to our boys and girls at college, especially letters with enclosed clippings from the home town paper, or a church bulletin from last Sunday's service! Think of how swiftly an occasional telephone call can bring our college students close to us—almost into the very room! I know one thoughtful mother who requested that her husband omit the Valentine flowers he always sent her. "I'd rather we spent the money for an extra call to Peggy," she explained. All of these things, small as they may seem, serve to keep them "in touch" with the home base, and strengthen the ties of love.

A busy physician in our town has a daughter who is spending her junior year abroad. At Christmas time, she traveled alone through France and Italy, and the first thing she did at every stop along the way was to inquire for mail at the office of the American Express Company. Later, she wrote to her father, "I was never once lonely or even the tiniest bit afraid, for wherever I went, there was always a letter from you welcoming me to each new city, and I felt almost as if you were there with me." She did not know that her father had often written when he should have been sleeping or resting after an arduous day's work. But he never once considered his own feelings. The important thing was to get that letter written and winging on its way to let his daughter know that she could never travel beyond the limits of his love.

Yet however closely "knit together in love" a family may be through all the years, this in itself is not quite enough. A family that fails to reach out and share its wealth of understanding and affection beyond the boundaries of its own home has not known the full meaning of love. Last February, a Philadelphia newspaper carried the story of a young mother, a new resident in a not-too-prosperous section of the city, who was enraged when her young son came home after a disastrous encounter with the neighborhood bully. Grasping her child by the hand she marched off to accost the bully in his own home.

inform his parents of his behavior, and demand that he be punished. She found the home, if it could be called that; a shabby flat crowded with a widowed mother and her eleven children. She had come to accuse—to demand reparation. To her own amazement, she heard herself saying earnestly, "Isn't there something I can do to *help* you?" The result was the formation of a Boys' Club, to which the young mother devoted every minute of her free time; a club to keep just such boys as the neighborhood bully busily occupied with constructive work and play. It is hardly coincidence that there has been a marked decline in juvenile delinquency in that part of the city; and all because one mother found that loving her own child was not enough. Her love must extend to *all*

children if it would fulfill its true purpose.

"I will trust *thee*, O Lord, my strength," the psalmist writes; and there for all of us, parents and children alike, lies the secret and the source from which our strength must spring. There is a Chinese proverb which reminds us that "where there is righteousness in the heart, there will be beauty in the character; where there is beauty in the character, there will be love in the home; where there is love in the home, there will be order in the nation; where there is order in the nation, there will be peace in the world."

Is this too much to hope for? No. This, with all its far-reaching implications, may one day be the end result of that inward force which motivates our lives as Christians—the strength of love.

by Hilda E. Allen

bIBLEGRAM

Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The colored squares indicate word endings.

Reading from left to right, you will find that the filled pattern will contain a selected quotation from the Bible.

A Halfway through the day --	48 102 22 108
B Thirty minutes -----	29 16 7 81 76 4 60 24
C Deep valley with high, steep slopes -----	66 99 71 51 2 63
D Piece of wood for the roof --	54 93 47 80 15 39 10
E The Buckeye State -----	106 96 27 35
F Smile out loud -----	13 79 44 49 34
G Shetland -----	6 64 103 21
H Mix together -----	30 50 70 18 72
I Toss -----	46 98 32 67 73
J What rumors generally are not -----	20 112 107 53
K Where space men are headed for -----	113 59 90 84
L Unmarried -----	45 55 9 28 40 26
M Brother to Prince Charles --	88 25 1 86 94 33
N Cold and snowy -----	37 17 91 5 43 58

O Street -----	8 11 38 3 23 57
P Village -----	69 109 92 95
Q Sound made by an angry snake -----	110 12 41 89
R Remain -----	19 42 77 105
S Acknowledge -----	14 61 78 74 65
T Daniel, the famous Indian fighter -----	52 62 85 68 97
U A drop from crying -----	75 104 111 83
V Lady deer -----	56 31 87 100
W Strange -----	82 101 36

(Solution on page 27)

	1	2		3	4	5		6	7	8	
9		10	11	12	13		14	15	16	17	18
19	20		21	22	23	24		25	26	27	28
29	30	31	32		33	34	35		36	37	38
39	40	41		42	43	44	45	46	47	48	49
50	51		52	53	54	55	56	57		58	59
60		61	62		63	64	65		66	67	68
69	70	71	72		73	74	75	76		77	
78	79	80		81	82	83		84	85		86
87	88	89	90	91		92	93	94	95		96
97		98	99	100		101	102	103	104		105
106	107		108	109		110	111	112	113		

YOUR

NEIGHBOR

AS

YOURSELF

by
Margaret
Richards
Owen

Christian Insights for Brotherhood

"WHAT A DREAM I HAD last night!" exclaimed Mrs. Wright at the breakfast table. "Thank goodness it was just a dream!"

All looked up with surprise, with the question voiced by her husband, "What was it?"

"It seems you had been transferred to a job in a city where 'foreign' people lived. No matter how hard we tried we couldn't get anyone to rent any of the desirable houses to us. We kept looking and asking for those being advertised, but no one would help us. When we tried to enroll the children in school, all the boys and girls there made fun of them and laughed when we talked.

"The children were tired and hungry and so were we. Then we walked into a nice-looking restaurant thinking something to eat would help make us feel better, but as we were getting ready to sit down they acted just like we were bringing in a dreadful disease. They looked indignant, scowled, and motioned us out with threatening advances.

"I tell you I surely was glad to wake up and find it was just a dream and that we were all safe here in our own Christian community."

"I'll say!" exclaimed the ten-year-old. "You wouldn't find anything like that happening here. It's good there aren't really any people like that."

"It sure is," added the eight-year-old. "No one would want to be that mean."

"Say, what made you dream up such a situation, Mom?" asked the

junior high member of the family. "Have you met any people like that? I know—I bet it was some of that missionary stuff you read about people who live on the other side of the world. Christians don't act that way!"

Mr. Wright was becoming restless and uneasy as the conversation

continued, and Mrs. Wright's face began to have a puzzled look. It was the high school daughter who spoke quietly. "I am thinking about the family who wanted to become members of our church but were told they would be happier in some other congregation."

"You are making me wonder,"



The author is a former missionary and presently serves on committees related to Christian family life and is a writer and speaker in this field.

said Mrs. Wright, "if someone else had had that dream about moving here what their dream about us would have been."

"It makes me realize that the study group in Family Camp last summer about our attitudes and actions toward others growing out of life in the home was more to the point than I thought at the time," confessed Mr. Wright.

* * *

God's family is a large one. In his interesting world are all kinds of people—all his children. What kind of inter-family relationships do we have? Does our being Christian make any difference? There are beliefs which, when put into practice, do distinguish the family as being Christian in its relationships with persons both within and outside the home.

First, *all human life comes from God, is of divine origin, and is therefore sacred*. Each individual is of infinite worth. Each is a child of God. The well-being of every member of the family is of supreme importance. Occasionally there are cases of homes where children have been mistreated, or deliberately malnourished, neglected, or abandoned. Our cultural mores, however, influenced by Christian belief in the sacredness of human life, have caused us to react against such treatment and to support laws and agencies which counteract and correct such abuses. We are concerned, too, about what happens to youth and adults. Our society with its pressures has led sometimes to an apparent neglect or indifference to young and older adults through isolationism and thoughtlessness.

Another distinguishing Christian concept is that of *respect for personality*—respect for each person as an individual with distinct character and with the right to be different. Respect for each member of the family as an individual with needs for personality development and growth means providing a cli-

mate without favoritism for or prejudices against certain individuals, for we reject emotional abuses, too. The effort would be made to develop and sustain the emotional health of all the members of the family. Where there are handicaps or difficulties it would mean providing opportunity as far as possible for the development of the personality and the capabilities to enable this member and the others in the family to overcome or to live with the handicap.

Respect for each member of the family means, too, providing an environment of freedom for the growth and development of potentialities and the discovery of and the use of talents and abilities. One of the responsibilities of the Christian home is that of nurture and education.

Undergirding the sacredness of life, the recognition that we are all children of God, and respect for personality is *faith in the Christian virtue of love*—love which shows kindness, patience, forgiveness, humility, compassion, endurance, which is not easily provoked, and is unwilling to ridicule. This virtue is especially important in relationships with others, making it possible to "turn the other cheek," to return good for evil, and to seek and to see the good qualities in each person. There will be a wide variety of likes and dislikes, irritations, and annoyances. Actions and conduct are sometimes displeasing. We do not always like what others do. Diversity, discipline, correction, struggle, adversity, and hardship can all be taken in stride if there is enough genuine love to accompany them.

Our basic Christian beliefs with regard to interpersonal relationships rest upon faith in the sacredness of human life, the brotherhood of mankind, respect for personality, and the essential quality of love.

Our actual beliefs, of course, show up in our attitudes and practices. Definite thought and plan-

ning are required to keep these from being haphazard and inconsistent. Wholesome attitudes do not just happen. They need to be cultivated. Children are born without prejudices, but get their behavior patterns from their immediate environment and the adults surrounding them. Persons need time to know each other, to be aware of interests, concerns, and ambitions.

The fruits of our attitudes and practices in the home are evidenced there, too. Mistreatment, neglect, lack of interest and concern, indifference, ridicule, favoritism or prejudice, the use of fear—result in bitterness, resentment, desire for retaliation, lack of mutual aid, and the breakdown of communication. Encouragement, justice, reasonable regulations, approval, support resulting from open lines of communication, freedom to make choices and decisions commensurate with the ability to bear responsibility, result in the flowering of personality, the enrichment of talents and abilities, and the security to venture and co-operate with confidence. What we sow we reap. How many of us have heard or observed ourselves in our children! We see these fruits, both good and bad, in the larger family, too.

For wholesome interpersonal relations communication is essential. This does not mean a steady stream of conversation, but rather a willingness to come face to face with each other in sharing ideas, questions, thoughts, interests, and concerns; an ability to face the facts and not run from reality; and the courage to turn about face when necessary to admit mistakes, misconceptions, or failures and to start over. It means understanding the spirit and intent as well as the words. Sometimes we do not say well what we mean.

The persons in a home usually develop there concepts of themselves as individuals, ideas about other people and those in other races, faiths, and cultures along with ways of acting toward them. The Christian home with its own satisfactory, happy relationships can reach out beyond itself.

(Continued on page 28)

—Don Knight

Have you ever wondered what are the experiences and feelings of those different from you, who move into your community?

FEBRUARY

by Rosalie W. Doss



THE CHILDREN IN OUR FAMILY always enjoy February because of the exciting holidays celebrated during the month. They come home from school bearing posters of Lincoln's log cabin and telling tales of Abe's youth. Then, of course, there is St. Valentine's Day, when they have fun exchanging their lacy red and white messages of friendship. On Washington's birthday, I always bake a big cherry pie.

It was at supper, after we had eaten the last crumb of the cherry pie and had again talked about Washington and his lovely Mount Vernon home, that Ann, our nine-year-old, sighed, "I wish there were more famous birthdays in February. It's fun to talk about famous people and the important things they did."

As the rest of the family agreed with Ann, I vaguely remembered that there were several other well-known people who had birthdays in February, but who were they? That night I did a little research in the World Almanac and the encyclopedia. The next night at supper, when the children were dabbling with their food and getting restless, I said, "Today, February 23, is the birthday of Johannes Gutenberg."

"Who was he?" they wanted to know.

I told the children the story of Johann Gutenberg and how he had printed the first Bible. We

talked of how difficult it must have been to print books in those long-ago days and how long it took compared with the speed with which books and newspapers are printed today. The children all agreed that Johann Gutenberg was truly an admirable person for having had the patience and fortitude to finish his mighty printing task.

Then several evenings later, Dad came up with a famous birthday: William F. Cody, born on February 26 and better known as Buffalo Bill. We all had fun talking about Buffalo Bill's adventures and how he helped open up the West.

The children did not let their elders get ahead of them. The very next night teen-aged Joyce said, "Today is Henry Wadsworth Longfellow's birthday." We were not through talking about Mr. Longfellow even after we had left the table; so we found a book of his poems on the bookshelf, and Joyce read "Hiawatha" to us.

We found these were just a few of the famous people born in February. Others equally famous are Elizabeth Blackwell, the first woman doctor in America, born February 3. Anyone who has ever heard the word *baseball* has heard of Babe Ruth, whose birthday is February 7. On February 11 is the birthday of Thomas A. Edison, who invented more things than we can ever remember.

Finding the birth dates of these

famous persons started us on a new and fascinating pastime. Now, no matter what the month, someone is always popping up at the supper table with, "Say, do you know whose birthday it is today?" Our ears prick up, and we are all ready to listen and talk and wonder about some famous person who in some way helped make the world a better place in which to live. We have a rule not to bother about the birthdays of notorious people or those of unsavory character.

This is family fun in which any family can indulge. It makes even the simplest meal festive and interesting. We have found at our house that with something interesting to talk about, we never have any more arguments or table bickering at mealtime. We are all too busy discussing the birthday celebrant of the day. Good table conversation helps us enjoy our supper and eat our food with relish. Not only are we feeding our stomachs but also feeding our brains, for it is amazing the amount of information children retain in discussions of this kind.

All children love heroes and heroines, and this is one way parents can share this interest with their children. A real hero or heroine beats even the most luridly described comic book character. Start with this February's great and join your children in a happy year of birthday celebrations.

HOMEWORK

Solving
Relationships
at Home

for PARENTS of TEENERS

by

R. B. Hannen

WE PARENTS OF TEEN-AGERS are in no danger of leading uninteresting lives. When teen-agers are around there is always something going on that makes time more than fly. Our adolescents bring us high excitement. They also bring us grave concerns.

We are glad to have one or two \$600 deductions on our income tax. We profit by the intellectual stimulation of the questions teen-agers ask. We are enlivened by their vigor and enthusiasm. But the job of managing a household that includes teen-agers is quite a chore. It must be taken seriously.

How can we go about putting our old heads on our teeners' young shoulders? Can we communicate the simple notions that furniture costs money, that clocks were invented to tell night time as well as day time, and that it is impossible always to provide a family menu that will please everybody?

Our children need our help even when they are telling us that they do not. We must help, but we must do so acceptably. Authoritarian dictums, however wise, are seldom effective. When they are accompanied by "or else" threats there is sure to be resentment and there may be explosion. Somehow we must impart our wisdom in a way which seems reasonable to our adolescents. We must keep their confidence in us. We must sustain their cooperation in utilizing Chris-

tian principles in administering our home life.

When we know the pressures that surround our adolescents we wonder how any of them survive unscathed. Many of the tales they bring home may be exaggerated, but there is enough truth in them to shake us. The tales the teeners do not tell could be even more disturbing. How can we parents grapple with the octopus of un-Christian standards that our teen-agers encounter every day in school and community?

Some of the characteristics of adolescents are not worth our shedding a tear over. The crazy records they insist on playing, their monopolizing of the telephone, their silly group conventions in dress, and their boasting egoism demand only a sense of humor and patience.

What goes on in the heads of our teen-agers is often bewildering. Their scale of values can easily baffle us. They want pets but will not take care of them. Gratitude is an emotion they do not overwork. Sometimes their sheer thoughtlessness exceeds the limits of our tolerance, and when that stage is reached the voice of parental authority must be heard.

If the teen-ager's phonograph or radio is upsetting everybody else, we must insist that it be toned down. If the adolescent's bedroom is a mess, we may need to find ways of insisting on tidiness. All this is just routine daily life in a home that has teen-agers. It is part of our everlasting job of trying to keep some sort of sanity and

order within the four walls. There is a limit, of course, to what we can do along this disciplinary line. There is a point of diminishing returns, and there is no mathematical way of telling when that point is reached. It is certain that everlasting scolding, continual nagging, invidious comparisons to other members of the family, and perfectionist demands are sure ways to generate revolt. We parents must be quick to sense when we are overdoing it. The dispositions of adolescents vary greatly, even within the same family group. Rules of the thumb will not help us. We must know what we can do for and with each teen-ager, and how and when.

In disciplining, we must avoid blowing up. Our goals are to be understood and to lead an adolescent to growth and change. So we should choose opportunities when communication is possible. Moreover, it is scarcely fair to pick on the kids when they or we are in an irritable mood. We may find it a bit trying at times to sit still and say nothing in plain sight of offense, but we gain in the end if we wait for an opportunity to speak when our teeners are really listening.

Whatever we do, it is fatal to be unjust. We should not play favorites within the family. We must not say something derogatory to our youngsters in the presence of their friends. What happens within the family is no one else's business. Teen-agers justifiably resent any publicizing of their personal and

The author is Professor of Christian Theology and Ethics at the Berkeley Baptist Divinity School, Berkeley, California.

domestic deficiencies.

We all want what we call "system" around the house. We speculate on how much work Mother would be saved if everybody would just put away his things and leave the bathroom in a respectable state. An efficiency expert could, no doubt, solve our problems in short order and deliver us from our one-step-from-chaos feeling. Let us not use an efficiency expert though. This would cost us more than the expert's bill. We would lose a home and gain an office routine. At home, a little system can go a long way for adults, and a somewhat longer way for teen-agers. The image of a home is quite different from that of a school or office. When we get the images mixed up we court and deserve trouble. Each family member must have some freedom to be himself in the home. He must be free to express some individuality, to develop his own hobbies, and to feel that he will always be sure of understanding, affection, and love.

Suppose we try to articulate some principles. They may suggest piles of homework for parents of teeners.

We parents must be persons of worth. Our example must be wholesome and helpful. There is not much hope of our teen-agers utilizing our good advice if we do not follow it ourselves. What we say speaks louder than what we do. If we want to have any helpful influence with our children we need to show integrity, affection, humor, thoughtfulness, and dependability.

When our adolescents want to talk, we should let them chatter away to their hearts' content even though it does take time and there are many other things we feel we should do. Time invested in just listening is well spent. If our young people know that we are interested in them, their ideas, their pranks, their jokes, their plans, their parties, they will want to come home and share their news, and themselves. Real communication and understanding become possible when we become good lis-

teners.

Our teen-agers are very conscious of the maturity they are achieving. They react negatively to the pat-on-the-head treatment. They can absorb any amount of affection, but we need to project affection on an increasingly adult level. We must not be patronizing. We must not make them feel we are treating them as if they were in a lower age bracket, and not yet ready for adult treatment. Our teen-agers have to struggle still with their own kiddishness, but they want status as young men and women. We need to give it to them. So let us avoid using their pet names in the presence of their friends. And let us let our teen-agers participate in family decisions that concern them, instead of merely announcing decisions we have reached.

For instance, the curfew problem will arise in most homes. The fall-out from explosion over this can be dangerous. Too much fussing over an exact and unchangeable roll call time can trigger off defiance. No fussing at all can open the way to irresponsibility. Let us aim for family agreement on what should be done. Then everyone can be fair to everyone.

If our teen-agers are to learn and grow there are things they need to know. We cannot leave all the teaching to the schools and churches. We must find some way

to feed them information as well as hamburger. There are many ways of communicating information. Frequently we can refer to a topic at mealtime, perhaps on the basis of a news item printed in the local paper or carried on a T.V. program. There is a real serious side to most of our young people. They will often be willing to chip in with a comment on practical issues affecting the country, the community, and the household. Let us by all means share information that will help them to grasp the hazardous, tough side of life. Ours is greatly the responsibility for their deliverance from egocentricity, and information will help them see how many very important things happen to persons there are to which they must sustain a responsible relationship.

We want our teen-agers to become responsible. We had better involve them in responsibilities, so long as they have everything done for them, and are allowed to sit and spectate—so long as they are accorded the privilege of conducting a running commentary on household affairs without being in any way responsible for those affairs—then so long can we anticipate responsibility and, often, downright bad manners.

It is our job to help our teen-agers realize what it means to keep a roof over their heads and three meals a day on their table. Chores should be assigned within reasonable limits, accompanied by firm insistence that they be done. We should be just, and show due regard to the other interests of the teen-ager. But we must awaken our teeners' sense of responsibility through this direct method of letting them share the load.

In adolescent years the minds of our teen-agers are lifting the curtains from the home to the vast world outside. The interests of our young people are broadening, and home might become a place they come to when they have nothing else to do, or when they need a bed for the night. Friendships outside the home seem to mean more to them than family ties. As parents we sometimes find it difficult to

WILBUR



"I think everybody deserves an aptitude test."

Parents need some standards for judging what characteristics their adolescents have that may not be worth stewing about. The monopoly of the telephone is considered to be one of these.

late to these alliances for they are part of our children's assertion of independence. We will be wise to encourage our young people to bring their friends home. This gives us some knowledge of and relation with our children's friends.

The most frustrating thing that can happen to us when trying to help our young people is to find ourselves talking to deaf ears. With the best will in the world we suggest a line of action, and we might as well be addressing the door. Worst of all is the moment when we realize that not only is our opinion just beating of the air, it is in fact being crowded out. Other voices have taken our place. Our teen-ager is listening to other counselors, who may live in Hollywood, or on Madison Avenue, or in some other locale frequented by the "persuaders" of our era.

There may be some comfort in the fact that many of these attachments and enthusiasms are ephemeral, simply part of the fads and fashions of the hour. The adolescent pretends to be independent, but he is really a conformist. Clothes, hair styles, speech idioms, reactions and the like have to conform to the current trends or life is miserable. Amid all this attention to other voices we parents dare not



—Max Tarpe Photo

allow our misgivings to show too obviously. If restlessness with the conditions of the home appear, as they frequently do, it is wise for us to live steadily and solidly, believing that the home influence will win out in the end. We can try to be as constructive as possible. We can show an interest in whatever seems worth encouraging. But we must face quite frankly the fact that our children have a life of their own to live. We cannot live our children's lives for them, though we can be a great help in developing their maturity.

We parents are churchgoing people. Our home life honors the gospel of Christ and the purposes of God. This influence will seldom be lost. It may appear to vanish for a time. We may wonder sometimes if our prayers and sacrifices were in vain. Sometimes we only

see what we have been hoping for when our children marry and raise their own family. Maybe not until then will we know that our faith has borne fruit. In the meantime, it is our responsibility to give our betwixt-and-between adolescents a firm sense of direction, support them with our own loyalty to Christ and the Church, and give them every assistance in the development of Christian character.

We need continually all the steadiness and godliness we can receive ourselves from the source of all Christian strength. As parents we do not face the teen-age years of the family alone. Daily we speak our gratitude to the heavenly Father for his all-sufficient grace, and to the Master Teacher for the wisdom he has given us. Within our families, let us mediate his love to our teen-agers.

ANN FELBER STOOD ON THE ROAD with Mark's cold fingers clasped in hers. After the years in Liberia, she had almost forgotten how cold an Ohio winter could be. Her grandfather's house looked different from what she remembered it. Older perhaps, in the pale February sunlight. The red bricks, faded. The white wooden porch was sagging. Down the hill from the house lay the river, sweeping, broad, majestic. When summer came, a boy could play by that river, she thought, and swallowed the hard lump in her throat.

"I'm scared, Mom," Mark said. "Suppose Gramps doesn't really want us? All these years he's never written us once."

Ann squeezed his hand. "It is impossible to believe in God and be afraid at the same time. Remember that."

The door to the brick house opened and Jacob Cressler, leaning heavily on his cane, shuffled out to meet them. The wind whipped his white hair high on his head. He peered at them curiously. "Well, Annie, are you going to stand there all day? Come on in." As they advanced up the steps, he glanced at the boy. "This must be Mark. Puny little fellow. That's what comes from taking a child into the mission field." He thrust a bony finger at his granddaughter. "How did your Lord reward you, Annie? Took your man, didn't he?"

"Erwin died in the service of his Master, Grandfather. We're grateful for that."

"Grateful?" The old man snorted indignantly. "Erwin would be alive today if he'd taken that river run I offered him. Where's your baggage if you're staying?"

"At the station."

"I'll send Bill for it. Got the kettle to boiling in the kitchen. You both look like you could do with some hot tea. Don't gape at me like I was an ogre, boy. I'm your Great-grandpa. I'm going to make a river-boat captain out of you."

They followed Jacob Cressler into the high-ceilinged kitchen. The giant coal range that Ann re-



ST ANCE

by
Irma
Hegel

Illustrated
by
Art
FitzSimmons

membered as a child, the row of iron pots hanging from their pegs on the wall, the ship's clock—Ann was thinking silently, *Not what I require of God but What does God require of me?*

"Your grandfather is getting old, Ann," the Reverend Parsons had told her on their arrival in the United States. "He needs you and the boy, the last of his family. Your mission is in that river house in Ohio. Oh, your grandfather will think he is offering two homeless relatives a home. Let him. You know his independent spirit. Giving is always easier than receiving."

If she could give—if Mark could give—as Erwin had done.

At the table Grandpa was scowling as Mark folded his hands for grace. "Come now, boy, you're not going to thank the Lord for a small mess of sandwiches and hot tea, are you?"

"Yes, sir." Mark's dark eyes glanced up briefly. "Would you rather I say it by myself and not speak out loud?"

"Go ahead. Speak your piece," the old man grumbled. "Later on, I'll take you to the river. Going to make a captain out of you. Saved some bonds to buy that first boat."

After the meal the old man and the boy took their walk. Mark returned subdued, silent. Grandpa was stormy. "Made a mollycoddle out of the boy—that's what you have, Annie. Don't know port side from starboard. He's going to learn, you hear? You're not making a preacher out of my grandson."

Ann turned calmly. "It's in God's hands, Grandpa. Mark is only twelve."

Every day Jacob Cressler took his grandson to the river. Every day Mark grew more rebellious. However, there was the grace, the Bible reading, and the prayers to promptly calm the rebellion. Grandpa's eyes would grow crafty. "If I listen to your Bible reading,

The boy walked to his grandfather, extending three crumpled bills. "I heard what Mopsy did . . ."

will you let me teach you how to tie a knot tomorrow?"

"Yes, sir." A slow smile was flickering over Mark's face. "That way you're learning and I'm learning, Grandpa."

Like children they argued back and forth but Ann could see the love developing between the pair. Even one block of love was a start toward the building of that cathedral of tomorrow.

They brought the puppy home one snowy March afternoon. A lop-eared, tail-bedraggled mite that someone had tried to drown in the river.

"Imagine, Mom," Mark said indignantly. "People trying to drown such a beautiful dog. Everybody's needed. That's what Dad used to say." He added shyly, "I can keep him, can't I?"

Ann looked at her grandfather. "Depends on your responsibility," Jacob Cressler said gruffly. "Your Ma has work enough around this house."

"Oh, I'll take care of him, Gramps—I promise."

Ann smiled. "Suppose you start by feeding him, Mark. The puppy looks half starved."

Mark called him "Mopsy." Boy-like he took care of him one day, and forgot the next. To Ann fell the task of disciplining the sharp little teeth that chewed anything from slippers to rugs. "Better keep Mopsy in the basement when there's none of us around to watch him," Ann advised. "Grandpa keeps a lot of valuables in his room. And you remember what Grandpa said about responsibility."

"Yes'm. I'm training Mopsy every day, Mom. He'll be over his chewing in no time at all."

Yet it happened that afternoon she locked Mopsy in the cellar and went out to buy groceries. Grandpa was somewhere on the wharf. She had hoped, when Mark returned from school, that he would watch the puppy.

Her arms filled with bulging bags, she entered the kitchen. Grandpa met her, his face red beneath his white thatched hair. "Annie, that dog got into my room. Chewed a \$100 bond to bits. I had the bond out. Was planning

to cash it in tomorrow."

"Oh, Grandpa — No!" Ann hastily set the bags on the table.

The puppy ran through the door she had left opened.

"Let him go," Jacob Cressler growled. "That boy of yours has no sense of what's important. Money is. Responsibility is. You've filled his head with a lot of religious fiddle-faddle."

"I'll go look for Mark," Ann said quietly. "I'll bring him to you."

She searched the surrounding countryside but there was no sign of the boy or his dog. She did meet George Lamson, Mark's chum.

"Sure, Mark was out playing with us, Mrs. Felber. When he saw you coming from the store, he ran home."

So that was why the puppy had run through the opened door, Ann thought. He'd seen Mark. Mark must have heard Grandpa's explosion and was afraid to return. She could not believe that he was afraid. Mark had never run away from punishment before. Surely he wouldn't now unless his idea of what was important had changed altogether.

She told her news to Grandpa. "Nothing to do but start supper and wait," she said.

Jacob Cressler shuffled to the window, his cane tapping on the floor. "Where could he be?" he demanded. "Nothing is more important than that boy, Annie. You brought him to me, a believer in his God and his Bible. I laughed at him. I filled his head with tales of the river and the men who ran the boats. I told him *that* was important. I never hinted of the comfort the reading of the scriptures gave me, nor the prayers that brought your Grandmother close again. What have I done to the boy, Annie?"

Ann looked at the supper drying in the oven. "Mark will return, Grandpa. One thing you've forgotten. He loves you."

"As I love him, Annie, as I love him? These weeks that you've been with me . . ." His voice trailed off in a sob.

It was after seven when Mark

(Continued on page 30)

the service of love letters

by Mrs. Loraine Burdick

TO MOST ADULTS, love letters are little packets tightly tied with ribbon that are laid away with many fond memories. For any adult there is a current needed service that can be rendered through the writing of love letters. This service is for lonely hearts of a sort, or perhaps one should call it the Lonely Souls Club. It is the great ministry to shut-in people of all ages. Often closed in from all the world but family and radio, these folk need tremendously to be loved by other folk and to feel the love of Christ.

I have met many of these shut-in folk in many ways. One way has been through the field of hobbies, for most shut-ins cultivate some sort of hobby to help pass the tedious hours. There is the young girl shut-in who has just lost the sight of her right eye that cannot be operated upon because of her heart condition. Many of these bedridden heart patients collect stamps—as close as they will ever come to seeing distant lands. Or there is a little girl named Debbiejo who has been in bed for a long time. Recently, she had to have two teeth pulled and a new body tube due to injuries from a fall. Another, an older man and a grandfather, spends most of his time at his desk at home for he has lost both legs. From his wheel chair he corresponds and tries to cheer those worse off than himself.

Yes, the chief hobby of most of these shut-ins is pen pals. They love to get letters—cheering letters from friends who encourage and try to help. Every shut-in is especially in need of your friendship as well as the knowledge of Jesus Christ as Savior and Comforter. Many of these people can teach real lessons in trust and faith for so many know Christ themselves. To those who do not know him, your letters could be the necessary introduction to the eternal Friend and Companion.

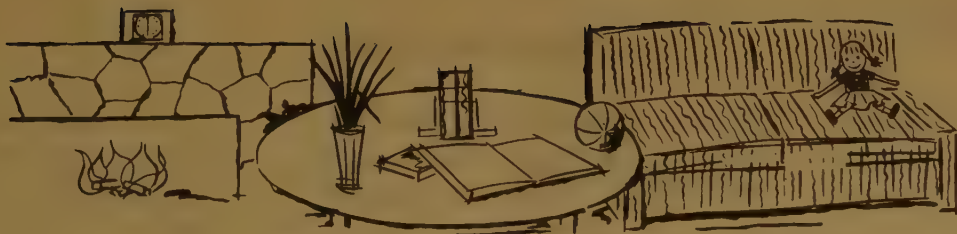
Can you spend a few minutes each day to serve another with such a message of love? Do you

enjoy getting letters yourself? It does seem to work both ways, for this service brings help and joy to self and others.

The names of shut-ins may be gotten in many ways. First of all get to know the shut-ins in your own community regardless of church affiliation. Find out if they belong to any shut-in club or hobby by clubs and through these you can find new names. There are many organized clubs, mostly carried out by people overwhelmed by the little they can do in the face of a huge need. One of the nicest of these is conducted by Mrs. Versa Flanaga, 68 Thirty-seventh Street, Wheeling, West Virginia. The club has over 700 connected with it, a very large proportion of whom are shut-ins and unable to care for the expenses of postage, club journals and the like. The bulletins of this club list other clubs and many members with their needs and interests. These clubs are not for money-making or selling items. They are solely for the joy they bring to shut-ins through letters, shared prayers and answers, encouraging items of news and hobby exchange. There are other clubs such as the Joybearers, Sunshiners and Happiness Echoes, Sunshine for Shut-ins, Shower of Roses, God's Good News, Happiness Unlimited. Most, with funds limited, operate over a small or limited area and none reach even a fraction of the lonely shut-in souls.

Just now, I have one shut-in who particularly has touched my heart. He is elderly, judging from his wavering handwriting. His letters are only a few sentences and I have no idea where he got my name. He sends neat bits of paper, cigar bands, scraps of cloth, pages from papers—not clipping. I pray that somehow I can reach him for Christ for I can see he is needy.

Can you find someone to serve with love for Christ's sake? Then one day, he will say, "I was sick and shut-in and ye visited me by mail. Blessed art thou."



FAMILY WORSHIP

for parents

A few years ago a popular book was written under the title, *Love or Perish*. The author, Dr. Smylie Blanton, is both a physician and a psychologist. After years of practice he is convinced that love is necessary for health; but for the Christian, physical health is not enough. Love is equally, if not more, necessary for spiritual health.

The home is where children first experience love. The Christian home should exhibit love to its members in every relationship; for it is in the relationships that exist in the intimate circle of the family that love becomes formative in children's lives and characters.

Love and Worship

Love is one of the elements of worship as well as a factor in health. As God's love reaches out to man and man responds in love, true worship results. This kind of worship brings health to the soul. And that is another function of both love and worship: to heal strained and/or broken relationships.

The healing of relationships is desperately needed in our day with its problems of international scope. When there are enough Christian adults whose lives have been healed by love, nations may find that their problems, too, are solved.

Jesus came to bring to the world the message of love: the love of God for all his children everywhere. Worship compels us to share with all men, therefore, the story of God's love.

The Bible and Worship

The over-all theme of "Love" is based upon the "love chapter": 1 Corinthians, chapter 13. Not all of it will be used with the weekly themes, but selected verses from this chapter will be used each week. However, you, the parents, should read the entire chapter for your own study and as motivation for the life of love to live in your family. In this passage, the apostle lifts love out of the realm of emotion and places it upon the level of a principle by which to order life.

Each week, a different aspect of love is considered, based upon words from the basic passage. The first week, the kindness of love is the emphasis. The second week's theme is the considerate nature of love. The third week the theme is the patience of love. (See the article, "The Strength of Love," on p. 1.) Any family will benefit from thinking of these aspects of love. To be the most helpful, however, one must think of these as the functions as well as the aspects of love. Until one puts them into practice in daily living, they remain theory. When they are lived in the family they become the warp and woof of Christian character.

Planning for Worship

Most persons experience some moments of spontaneous worship. These occur most often when there is a keen awareness of God and when the worshiper has stored in his mind and heart some of the language and materials of worship. Worship is much more likely to occur when time and thought are given to planning it.

Parents may plan worship if all the children are young. As each grows to where he can assume some responsibility, he should be included in planning as well as in the act of worship. Perhaps your planning will take the form of an order of worship; or it may be to become so familiar with resources that they can be used for moments of informal worship. Worship may happen without planning, but it is the more likely to happen with it.

Resources for your use in worship are to be found on the four pages that follow. When any material is not suitable for all ages, the proper age is indicated: (K) for preschool children; (P) for those in the first three grades in public school; (J) for those in grades four through six.

Resource materials may be found in many places. Your child's church school materials offer a rich resource. Make a mental note or note on the pages of this magazine where to find the right poem, picture, story, or song to fit your family situation. Thus worship will become satisfying for your family.

Theme for
February:
Love

A Bible Passage

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude.

—1 Corinthians 13:4-5.

Prayer

Dear God, I am glad that there is love in the world. I am glad that others love me, and that I can love them. Help me to remember that those who love me are kind to me, and that I also must be kind to those whom I love. Thank you for love. Amen.

I Shall Sing a Friendly Song

I shall sing a friendly song,
And send it far away;
Oh, may it find somebody's heart
And make it glad today.

I shall sing a song of peace,
That all the world can know;
Oh, let it find a ready home,
Wherever it may go.

O Father, now I sing a song,
A song of praise to You;
I ask, dear God, that all the world
May sing this love song, too!

—Esther Freshman¹

¹Reprinted from *Hearthstone*, copyrighted, October, 1953.

—Luoma Photos



Timmy's Birdhouse (K)

When the snow first covered the ground, Timmy had watched the birds feeding at the window sill. The falling snow covered their feathers. They must be very cold without a house to live in, he thought. He wondered if he could build them a house. Maybe Daddy would help him.

Soon after that, Timmy and Daddy drew a picture of a birdhouse. Daddy called the picture a blueprint. It told Daddy and Timmy how much wood, nails, and paint they would need to build the house.

Timmy went with Daddy to the store to buy the materials.

"It is a kind thing to build a house for the birds," the man at the store said.

Timmy smiled and thanked him.

Timmy and Daddy worked hard. Timmy held the wood in place as Daddy pounded the nails. Soon the house was finished. Timmy knew the birds would like it. It would keep them safe and warm.

"Thank you, Daddy, for helping me," Timmy said.

—Marilyn Hotz

Prayer (P, J)

God bless my little sisters,
My little brothers, too;
Wherever they are living,
They all have need of you.

Please help me to remember
That children everywhere
Are truly brothers, sisters,
United through your care.

—Florence Pedigo Jansson

World-Wide Valentines (P, J)

"Mother," Judy said, "I wish we were not having the party we had planned for Saturday."

"But, Judy," Mother said, "you can't do that. You've sent out the invitations. I don't understand. You were so excited about it last night!"

"I know," Judy replied, "but it's different now. This morning at church school Miss Harper told us that children in some of our mission schools don't have crayons and pencils. The money spent for valentines would buy a lot of crayons and pencils for mission schools!"

"Why don't you include the children in the mission schools in your party?" asked Mother.

"How can we do that?" asked Judy. "They live too far away to invite!"

"You think about it a minute," said Mother.

"I know what you mean! Do you suppose the kids would be willing to bring valentines to send to schools overseas? They could bring crayons and pencils and that would make a real 'World-Wide Valentine' party."

"What a wonderful idea, Judy!" Mother exclaimed. "Let's ask Daddy to bring a box from the store so we can pack and ship them to the Mission Board. Will your friends like this idea?"

"Yes, I'm sure they will. I'll call Martha and Jane right now."

—Marilyn Hotz

Theme: Love Is Considerate

Our Father's Care

God, our Father, shows little birds
How to build a nest;
How to choose the wisps of hay,
Just what would be the best.

He helps them find the feathers
To make it soft and warm,
Then shows them where to build
Up high, away from harm.

If God takes care of little birds
I'm sure as I can be
That He has planned in many
ways
For taking care of me.

—Winona MacMullan¹

The Me-First Girl (P, J)

Once there was a "me-first" girl
called Mary. Every day at school
Mary insisted on being first in the
lunch line or being "it" in all the
games. At home she complained
because Mother didn't always fix
her favorite food. If she didn't
get to watch her TV program she
complained. Mary was a most
unhappy girl!

One morning Mother said,
"Mary, I have been thinking
about a Bible verse. 'Love does
not insist on its own way; it is not
irritable or resentful; it does not
rejoice at wrong, but rejoices in
the right.' You could be happier
if you did not complain. Other
boys and girls do not like 'me-first'
girls. How about us doing an ex-
periment? Together we will plan
lunch and include some of your
favorite foods. At school, take
turns with your friends. Tonight
we will talk about it."

Mary found it could be fun to
help plan lunch. It was fun to
be last in the lunch line. It was
fun to watch others when they
were "it." Brother's favorite TV
program was interesting, too.
Mary had had a happy day.

What does the Bible verse say
to you? Do you insist on being
first? Do you complain?

—Frances Craddock

Susan's New Swing (K)

Susan ran out to the new swing
Daddy had made for her in the
tree.

Mother showed her how to
touch the ground with her toes
and make the swing go up and
down—up and down. Susan liked
to feel her hair blowing in the
wind. The birds in the tree were
swinging, too. They were singing
a happy song. Susan sang, too.
She was having fun.

Then Mother called, "Richard
has come to play."

Susan stopped her swing. "Come
see my new swing. Daddy made
it."

"It is a big swing. Can I
swing?" Richard asked.

Susan nodded. "Daddy said I
should take turns." Richard
climbed into the swing.

"Mother said that we must not
swing too high," Susan warned.

All morning Susan and Richard
played, taking turns swinging in
the new swing—up and down, up
and down. It was fun!

—Frances Craddock

A Bible Passage

*Love does not insist on its own
way; it is not irritable or resentful;
it does not rejoice at wrong, but
rejoices in the right.*—1 Corinthi-
ans 13:5-6.

Prayer: Dear God, help me to
decide to do what is right so that
I will be happy and can make
others happy, too. Amen.

Then and Now

The books I call my own were
lined
Up neatly on my shelf;
They were not read by anyone
Other than myself.

And then I started loaning them
To friends who came to play;
Now my books are scarcely home
For any time to stay.

My shelf is empty, but I know
The books which once were there
Have spread much joy and hap-
piness
Since I have learned to share.

—Mabel Niedermeyer McCaw

—David W. Corson from A. Devaney



¹From *Hearthstone*, copyrighted August, 1954.

Thinking About Love and Patience (P, J)

Parents may begin a family discussion about love by asking older children what they think love is. Any statement must be accepted as objectively as possible. That is one way parents may demonstrate both love and patience. Suggestions may include Christmas and birthday gifts, sending valentines, wishing Daddy were home when he is away on a trip. Try also to draw out ideas such as the following that illustrate the concept of patience:

- Parents need patience regarding
 - Homework and practicing music lessons
 - Picking up toys and clothes
 - Dawdling
 - Manners
- Children need patience regarding
 - Younger and older children

For added fun let the children think of times when parents need to be patient. If this is done, you parents must put yourselves in your child's place and think about:

- Failing to consider the children's point of view
- Unnecessary requests
- Too many "don'ts"

Be sure to give time to consider those things which apply to your family. Close this period by rereading the scripture printed on this page.

—Harriet B. Dowdy

—Lil & Al Bloom



A Bible Passage

Love is patient and kind. Love bears all things, believes all things, hopes all things, endures all things.
—1 Corinthians 13: 4, 7.

Prayer: Dear God, I sometimes am not patient. I did not think that patience was related to love. I need your help so that I can remember that "Love is patient and kind." Amen.

Thank You for Helping

Thank you, God, for fathers and mothers,
Thank you for sisters and baby brothers.
And help me, God, to find a way
To show my love for them today.

—Ann Jennings¹

A Prayer

Dear God, I've tried so hard today
To be as good as I can be;
I hope You'll like the things I've done,
And always be a help to me.

—Lucile Naylor¹

God's Plan (K)

"Mommy," called Dicky as he came in the door with the handle that had broken off his wagon ever so many times. "Mommy," he called loudly and a little bit crossly. Stupid old wagon, anyway. Always breaking! He wished he had a new one like Keith had. "Mom-mee!" he called very loudly as he came into the living room.

And there Mommy was, down on the floor picking up the books that Nancy, who wasn't even two, had pulled out all over the floor again.

"Just a minute, dear," answered Mother quietly. "Nancy pulled these books out and now she is helping me put them back into the bookcase. Then it will be her naptime."

Dicky knew that Mother would put Nancy to bed before she fixed the wagon. He decided to sit down on the porch steps to wait. Soon Mother came outdoors and smiled at Dicky. She had the handle, some pliers, and a piece of wire. Dicky followed her to the back yard where the wagon lay on its side.

"Why did you help Nancy first, Mommy? I called and called."

"Because, Dicky, it is part of God's plan that Mommies and Daddies keep on trying in all the ways they know to help children do the right things. Nancy doesn't understand that it is wrong to pull the books out of the bookcase. She really just enjoys reaching up and pulling them down. If I help her she will learn that she must put them back.

"And, I knew that I could count on a boy who is almost five years old to wait for me. Now, I think this handle is tight again. Let's ask Daddy to paint it tonight." And they did.—Harriet B. Dowdy

¹Reprinted from *Hearthstone*, copyrighted March and August, 1953.

Theme: Love Is Strong

A Bible Passage

Love never ends; as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away. So faith, hope, love abide, these three; but the greatest of these is love.—1 Corinthians 13:8, 13.

Father, We Thank Thee

Father, we thank Thee for the night
And for the pleasant morning light,
For rest and food and loving care
And all that makes the world so fair.
Help us to do the things we should,
To be to others kind and good,
In all we do, in all we say,
To grow more loving every day.

—Anonymous

I Will Give Thanks

When I wake in the morning,
Ready for work and play,
I will give thanks to God,
Who has planned for the day.
And when I go to bed
And turn off the light,
I will give thanks to God
Who has planned for the night.
I will give thanks to God,
And all His care for me,
Who planned both work and play,
The dark night for sleep.

—Elvera E. Armstrong

Grow Fast, Philip! (K)

It was time for the baby to be fed. Kathy watched as her mother gave little Philip his bottle.

"Mommy, he's no fun. He can't do anything. He doesn't walk or talk or play. He can't even sit up in the high chair. What's wrong with him?"

"Well, Kathy," said Mommy, "he is very small and we have had him only a short time. When you first came to us you were little and helpless, too."

Kathy was surprised. "I was?"

"Yes. I used to give you a bottle, too. Now you are big enough to eat with Daddy and me."

"I'm no baby. I'm a big girl," said Kathy.

"So you are. But God makes all of his children little and helpless when they are born. He sent you to Daddy and me so we could love and care for you. Daddy works hard to care for you, Philip, and me."

Suddenly Philip smiled at Kathy. She smiled back.

"I guess I like him even if he can't play with me yet. I will wait until he is bigger."

—Marilyn Digweed



—Ewing Galloway

Love Is Strong (P, J)

Love is strong. That sounds strange. Men are strong and animals are strong and we think of trees as being strong, but love? How can love be strong?

Let's think of the tiny acorn. It lies buried in the ground and then one day tender green shoots appear through a crack in the earth. Slowly but surely it grows, each year getting stronger and taller until one day it is a great oak tree. It casts its shade out over the lawn. It bends and sways in the wind and storm. It provides a home for birds and squirrels.

The oak tree is the result of love—God's love for his world. Because he created all things he keeps watch over them, even as your parents do over you. Love went into the making of the oak tree, watching over it so that it might reach its full strength and power.

The same thing happens in the lives of men. When a child is born into a loving home, he has a start on a rich, full life.

Think of this picture. Love makes the father glad and happy to use his physical strength each day to work for his family so each will have what he needs in life. Love gives both parents concern for the well-being of their children. Love enables all—both children and parents—to think of others rather than self. Whatever influences persons to act unselfishly—love—has strength.

—Marilyn Digweed

SEEING THE PARADE

by Enola Chamberlin

DAVID AND DARLA RAN into the house from their play out of doors in the morning sunshine.

"Oh, Mother," since they were twins they spoke at once, "R says there is a parade downtown this afternoon. Will you take Mother, will you?"

Mother looked around the kitchen. The breakfast dishes were still on the table. Baby Larry was whimpering for his cereal.

"I'm sorry," Mother said, "but I just can't. I won't be through with the work in here for a long time. Then there is the living room and all of the bedrooms to take care of."

Darla and David drooped like wilted flowers. They dragged their feet along the floor and went back out in the yard. They sat down on the back porch.

"What a day," David said. "Tommy can't play because he's helping his father in the store."

"I know," Darla said, "Maxie can't play either. Her mother is having company tomorrow. She is caring for the baby while her mother gets ready for them."

"And we can't go to the parade alone," David said.

Darla sat up straight. She caught her breath.

"Why, David," she gasped. "Why didn't we think of it before? If we help Mother, really work and help her, maybe she will have time to go to the parade with us."

David jumped up. "That's a swell idea. Let's go ask her. Maybe she would like to see the parade, too."

So once again the children raced into the house.

"Mother," they panted together, "if we help you with Larry and the

(Continued on page 30)



Illustrated by
Art
FitzSimmons

JESUS

by

W. Haydn Ambrose

as SON

Second in a Series Dealing With Basic Christian Concepts

A RECENT CARTOON PICTURES a group of cannibals standing eagerly around a large cooking pot in which two men in clerical garb are turning a delicious red. The caption records the optimistic comment of one of the missionaries, "Oh, well, our work has not been entirely in vain. I noticed that they said grace!" One way to prevent a study from being completely in vain is to reflect upon what one has accomplished in the previous session before going on to the next one.

Last month we began our doctrinal series on Christian theological ideas with an article and study helps on God as a Father. Some of your conclusions may have been these: The question about the existence or the non-existence of God is a possibility only because God already stands behind the question; God exists, not because of the elaborate proofs and evidence set before us, but because he exists for you; there is always the beauty of the mystery, and it is in response to our answer to the mystery that God often reveals himself most clearly; or it is because of the mystery that God seeks to reveal himself in special ways, as he does in his Son—God incarnate—Jesus as the Christ!

Some Secondary Questions

Whenever we think of the topic of this article, *Jesus as Son*, many are the secondary questions that rear their heads. Was Jesus born of a virgin? Did he really live

a perfect life? Could he actually cure blind men? Was the resurrection physical or spiritual? These are very interesting questions for limited debate, but they are subservient to the miracle we want to consider here. Far more important are the ultimate questions: Is it actually possible for God to reveal himself to mortal men? Is revelation or incarnation really possible? If it is, these other miracles and questions are of minor importance.

Even as the divinity of Christ is the great divider between the Christian and the non-Christian religions, so the belief in the possibility of God's revealing himself is the great watershed between those whose religion is natural and those whose religion is supernatural. Historical Christianity has always maintained that God revealed himself, has shown himself, and continues to allow himself to be seen and known by mortal men.

It Didn't Begin with Jesus

The first point I want to make is that God did not suddenly appear for the first time to man in the incarnation of God in Christ. It is imperative that we be cognizant of the ongoing role of God in human history. Perhaps we once thought of God in history only as God working through the people of the Old and New Testaments, but now we realize that God in history means far more than this limited concept. The phrase really means the activity of a moral God in all the moving events of history. It is God's

self-manifestation, God's Word, God's Logos; that which John sums up at the beginning of the Fourth Gospel when he writes, "In the beginning was the Word, and the Word was with God, and the Word was God."

Included in this facet of our pondering is the ongoing revelation of God to man. Every religion bears witness to the fact that man is a worshiping creature, and that what he worships is a Supreme Being in an unseen world. Even in many of the natural or lower religions there appear some concepts that one may have thought were only in the Christian faith—encounter; sin; and forgiveness of sins. It is safe to say that all religion reflects some degree of divine revelation.

But Jesus Was Special

Now let us make our second stop on our Christocentric journey. While we grant that God did not suddenly appear for the first time in the person of Jesus as the Christ, he did appear then in a special, once-and-for-all, never-to-be-forgotten way. "In many and various ways [says the writer of Hebrews] God spoke of old . . . but in these last days he has spoken to us by a Son" (Heb. 1:1-2).

It is important to remember that the historical Jesus was an actual person, attested to both by the Gospels and by other writers of the period. There are those who feel that Christ is merely a religious symbol, and that there is no significance in the fact that he lived—or did not live. This, of

The author is pastor of University Baptist Church, Champaign, Illinois.



CHRIST as Portrayed by Alexander Bida

Jesus as Son

course, is to miss the peculiar characteristic of Christianity which is its unique connection with history. It is of vital importance to us that there was an actual person called Jesus of Nazareth, whereas there never was a Dionysus or a Zeus or a Diana.

Why Did He Wait?

Our grandfathers used to ask, "Why did God have to wait 4000 years to reveal himself in this special way?" Today we have a right to ask, "Why did he wait a half million years?" Without attempting in one article to resolve the difficulties of time, temporality, finity, and infinity, look at one overly simplified suggestion. Sir Isaac Newton was understood in part when he spoke in the 17th century—but I doubt if he would have been even partially understood or followed in the 17th century B.C.! Albert Einstein, appearing much later, was understood fully by only a dozen mathematicians. It is even so with Jesus as the Christ. It seems as if every great man must wait for his time, and be pushed out onto the stage only when the stage is ready for him.

In those fateful thirty years that we have come to know as the beginning of the Christian era, the world was somehow ready—in part at least—to hear God speak in the flesh. It heard of the real nature of the personal world—the bipolarity of it. It heard of the relationship (right or wrong) which every person has to both God and man. It heard of the right relations which can exist between men. It heard from Jesus of this God who was trying to impress all of this upon his perverse world of men. Yet he could not be overriding. The need for man's moral choice could not be destroyed.

Now let us look back a little. We have said that God did not appear suddenly in Christ. No, God has always been allowing himself to be seen. Yet, in the historical Jesus, God appears in a special way. The same truth which has been appearing in part

in nature, the Law, the prophets, *et al.*, is now wrapped up in one package. We call it the incarnation of God in Christ.

Wrapped Up in Jesus Christ

So the final major point of this article is this: God is not completely contained in the name Jesus, nor in the name Christ. Jesus was the personal name of a man who lived nearly 2000 years ago. Christ was the title given to him, identifying him as the Messiah, the Savior the culmination of all previous revelations of God. We need both names. The church has always been concerned that both the human and the divine element of Jesus be understood (even though we may not explain either of these elements so completely that no paradox or mystery remains). Orthodox Christianity claims that Jesus is not only man, not only God, but God *and* man, or better, God *in* man!

Sound historical reasoning supports this claim. The records refer to God's statement, "This is my beloved Son," and to Peter's confession at Caesarea Philippi, "You are the Christ, the Son of the living God." There is the life lived in perfect accord with the will of God. There is the attested resurrection. There we have Jesus' own statements, summarized so well in John, "I and the Father are one . . . he who has seen me has seen the Father . . . I, when I am lifted up from the earth, will draw all men to myself" (10:30; 12:32).

To use a favorite term of this day, there is still the ever present *existential* proof of this conviction, too. To illustrate, two men, while traveling on a train, were discussing the life of Jesus. Neither man was a professing Christian. One of them thought an interesting novel could be written about Jesus. The other replied, "And you are just the man to write it. Set forth the correct view of his life and character. Tear down the prevailing sentiment as to his divinity and portray him as he was—a man among men!" Lew Wallace acted upon this suggestion

made by Robert Ingersoll, and *Ben Hur* was written. While gathering material for the book, Wallace found himself dealing with an unaccountable man. The more he studied the life and character of Jesus, the more profoundly he was convinced that Jesus was more than merely a man among men. At length, like Peter, he had to cry out, "You are the Christ, the Son of the living God."

Charles Andrews of the First Baptist Church in Chicago summarizes this difficult doctrine in this way: "Jesus Christ is the beginning and the end, for in Christ we see not only the fulfillment of the possibilities of finite existence, but the dawning of a new age and the invincible assurance of the triumphant consummation of history as well."¹

¹*Great Themes in Theology*, Judson, 1958, p. 188.

(See *Meeting Plans* on Pages 26, 27.)

Standard for Today

O thou whose perfection, whose
life-pattern sublime,
The ages have revered, fol-
lowed, be thou the guide,
The directing, living Lord of this
our time.
Today let us set every thought and
action beside
Thy standard; evaluate our lives
by thine;
Differentiate, in thy light, the false,
the true
In man's ideologies; by thy stature
divine
Measure humanity's achievements.
Lord, through
Comparison with thee our imper-
fections appear
In their magnitude. Out of the
humility
Of our finiteness, our slow prog-
ress here,
We look to thee, O gracious In-
finity.
Forgive our lack; through the
grace which is thine to bestow
Nurture our spirits, Lord, that we
may grow.

—Edith Dunn Bolar

IT'S FUN PREPARING TO RETIRE!

by

A. B. Kennerly

RETIREMENT HOLDS NO FEARS for me. I will walk in the front door of our home, go through the house and into the shop where, a dozen years early, everything is all set up and ready to go.

There are several rules I have tried to follow in preparation for retirement, restrictions that have enabled me to derive as much pleasure and activity as will ever come during retirement days.

A college professor during my college days gave me a good start, though I did not realize it at the

time. "We're offering a course you should take next term," this prof. told me.

I was taking a four-year course in agriculture and had my courses of study rather well planned ahead. "What course is it?" I asked.

"Range management," he replied.

"Why do you suggest I take that course?" I shot back.

"Because," the prof. answered, "it has no laboratory work."

It was a decade later before the full impact of

The author is a free-lance writer.



his suggestion came to me. It was not for me to become successful at actual farming—rather it was for me to discover that writing about agriculture would be my field of service.

So my first rule is to take a full and honest inventory of qualifications and abilities for post-retirement pursuits.

Now, print shops have always intrigued me. I enjoy the smell of printer's ink and like to watch the rhythm of presses dropping printed sheets, one upon another in huge stacks. Under the guise of learning the art of printing as helpful in publication work, I bought a small hand press. A few cases of type and a handful of printing gadgets enable me to do as good a job of printing as one can find anywhere—within certain size limits. This equipment is installed in my shop and is already providing a small amount of profit and a big amount of pleasure. This suggests my second rule:

Take stock of a few things you have always wanted to do. Almost anything you want to do can be done on a small scale. Get the equipment and go at it.

About eight years ago, the opportunity was offered me to teach a class of young married couples, the Two by Two Class at a church near Texas A. & M. College. I am having a barrel of fun working with these young people as my wife and I try to be helpful to them during good times and the difficult situations that invariably arise with young married couples.

"You can't teach them always," my wife reminds me.

I'll teach them as long as I can. I have a sort of philosophy that helps me along. If you want to stay young, be with young people—if you want to die young, try to keep up with them.

A friend of mine, a successful hardware merchant now retired, devotes much of his time to the care of properties of the church where he attends. He has a woodworking shop in which he builds and repairs church equipment. My next rule is this:

Balance your activity with "things" by including a wholesome amount of activities with people. Church and civic work offer the best opportunities.

Alongside my print shop is a darkroom where I develop films and print pictures. This is partly related to my profession since I take my own pictures to illustrate articles. This equipment, too, is small, but it is large enough for the work I do and is the finest that I can buy. This brings us to rule 4:

Select an activity for retirement days that is somewhat along the lines of previous experience. If you must learn a new business or trade, give yourself plenty of years before retirement to make the growing-up errors. They can be too costly after retirement.

In other parts of my shop are poster-making equipment, a duplicating machine, and some silk screen equipment. This gives me a small but well-equipped graphic arts plant. Then, I have woodworking tools.

Partly to keep cut-flowers in our Sunday school class room each Sunday, and partly to keep fresh flowers in our home; but mainly because I'm too hardheaded to give up, I've set a goal of fresh cut-flowers every week in the year. This project has also been kept on a small scale. A flowerbed, 10 feet by 30 feet, provides space for outdoor planting of cutting annuals and includes 12 rosebushes. Then, I have a small 6 x 8-foot greenhouse with a gas heater for winter and an evaporative cooler for summer. My fifth rule:

(Continued on page 30)

←
My woodworking center provides equipment for all of the other activities, plus necessary repairs on our home.

→
The type stand for the printing center was built in the shop at a considerable saving. Other printing material was purchased.

—Photos are from the Author



I. Implications from the Bible

Two Meeting Plans for Parents' Classes or Discussion Groups

I. Purpose:

1. To help make it clear that God is no respecter of race and nationality. He looks at the heart.
2. To enable families to feel the desires, disappointments, and disillusionments of those whom we shut off from us.
3. To reaffirm that true religion is a matter of heart and life, not of race and nationality.

II. Leader's Preparation:

The Bible passages, especially Acts 10 and the Book of Ruth, should be studied well, so that the contents can be presented without reading word for word, and in order that the points may be clearly made. The families should be asked to bring their Bibles with them so they may follow the sections upon which comments are given. Three different persons should participate in the Bible study.

For the roles to be portrayed, thoughtful preparation should be made. The three persons participating here should think through the roles carefully, adding other information that relates to their particular community.

These roles in some cases could be taken by representatives from these groups invited in to share their experiences and feelings in an understanding atmosphere. This should be done only if there will be no question as to courtesy and an attitude of good will.

Actual circumstances have been listed under each; others should be added to fit local situations.

III. Opening Meditation:

"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus"—Galatians 3:28.

IV. Conducting the Meeting:

A. Begin with Implications from the Bible—or Bible Study as it relates to being neighborly.

1. "God has shown me . . ." (Acts 10:28) The story of Cornelius in Acts 10. Tell the story commenting especially on:

"What God has cleansed, you must not call common" (Acts 10:15).

"Stand up; I too am a man" (Acts 10:26b).

"God has shown me that I should not call any man common or unclean" (Acts 10:28b).

2. "You shall not do him harm . . ."

A message about right relationships written much earlier is found in Leviticus 19:33-34. It is about dealing with the stranger.

"When a stranger sojourns with you in your land, you shall not do him harm. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself."

3. "Your people shall be my people, and your God my God" (Ruth 1:16).

Tell the background and the story in the Book of Ruth. In the 4th century B.C. in the time of Nehemiah and Ezra when the city of Jerusalem and its walls were being rebuilt and religious practices were being re-established a strong emphasis was put on racial purity. Those who had married "foreign" wives were advised to break up their homes. But not all believed this was right.

To clarify the thinking a writer told the story of some of their most honored ancestors, and it carried a striking message. Its words are beautiful; its point clear.

Ruth, loving and beloved, loyal and honorable in her relationships, was a Moabitess—unacceptable. But she married twice into the family of Naomi and was the great-grandmother of King David.

B. We have looked at situations in the past. Let us look next at some contemporary ones.

1. *Member of the Jewish Community*

The obstacles I face are few in comparison with the difficulties some of my relatives have elsewhere. Some of the restrictions I do face are in memberships in clubs, residences in certain areas, and social restrictions as in the matter of making friends. My children and my wife and I do overhear insulting epithets from time to time, and while we are not overlooked when contributions are sought we are sometimes excluded from invitations.

2. *The Stranger from Another Country*

I have been sent by my government for some specialized study and observations. Soon after we move

(Continued on page 30)

II. Implications from Family Experiences

by Margaret Richards Owen

I. Purpose:

To explore the implications of family experiences for a deeper understanding and practice of brotherhood.

II. Leader's Preparation

Select participants in advance of the meeting. Participants will include the Leader; the Wright family—a grandparent, father, mother, teen-ager, and child; with the remainder of the group entering into the discussion after the opening presentation. Make copies of the dialogue which may be read by participants. Have one rehearsal in advance of the meeting.

III. Conducting the Meeting

Begin with the presentation of insights from the family experiences which follow. *The family should be seated, facing the group. If the group is a small one, it may be seated in a circle, with the participants as a part of it.*

LEADER: I notice that an insight you, the grandparent, pointed out was that one had to be willing to go much more than halfway. What about this?

GRANDPARENT: Yes, that is very true. In marriage and family life you cannot think in terms of 50/50. Each partner or family member needs to be much more generous than that and *be willing to go much more than halfway*. So it would be in the practice of brotherhood that one would have to be ready to go way over the halfway point and go most of the way if necessary. It sometimes takes that.

LEADER: "Let your small children lead you," you say, Mrs. Wright. Why?

MRS. WRIGHT (mother): *For small children, putting brotherhood into practice is easy*. That is certainly the place to begin, in schools and Sunday church schools as well as in play. They mix, make friends, and play together happily unless influenced otherwise by adults. Children don't start out with prejudices—they learn them.

CHILD: You are right, Mother; remember when Rosita came with her parents to visit us, and she spoke Spanish and I spoke English, but we played together and had fun just the same.

LEADER: That reminds me of your insight about

understanding—that it is not only a matter of hearing with our ears but we must listen with our hearts, too.

MRS. WRIGHT: Yes, *communication is very important*, and it includes feeling as well as words. All too often we block the channels simply through our impatience and unwillingness to take the time and effort to understand.

We show our provincialism by our criticism of "accent" or difficulty in understanding those who speak a language other than English. Contemplate making yourself understood in another language and think how it would feel to have people laugh at your attempts, frown in perplexity, and ridicule your "accent." We must remember to do our listening carefully.

MR. WRIGHT: That leads right into another insight—we *cannot practice brotherhood in isolation*. To get along in the family, to like each other and appreciate each other, we need to have opportunities to be together. Friendship requires cultivation.

TEEN-AGER: One thing I have found out is that *values can be different and still be valid*. We do not all have to think, be, act, and want things just alike. We are not all alike, but to be different does not necessarily imply superiority or inferiority. *Variety is the spice of life*.

GRANDPARENT: That is very true, but it reminds me of the importance of values held in common. These *common values bind us together*. To develop a warm friendship with a family different from our own in religion, culture, or race, we should seek a family with similar cultural interests or standard of living or one with whom we would have some similarity in values.

LEADER: Vast populations of people with various cultures, religions, languages, and color will be coming into closer and closer relationship with each other. Will it bring friendly encounter or clash?

MR. WRIGHT: The interchange of travelers and residents has brought us to an interesting new era. We can move rapidly and communicate quickly, but there are still differences in languages, customs, and values which intrigue, challenge, and at times baffle us. The

(Continued on page 28)

1. God in History

by
W.
Haydn
Ambrose

Two Meeting Plans for Parents' Classes or Discussion Groups

Purpose of Meeting

In the first of these two meetings seek to discover the ways and means in which God has revealed himself to man throughout human history. Special emphasis should be placed on the various media used by God, and also on the way in which these media of revelation have laid the groundwork for the incarnation and the continuing revelation of God through the Christian church. As you move through the discussion period, an attempt should be made to note how this ongoing revelation of God to man has often manifested itself very readily in the families of the ancient and modern worlds.

Preparation for Meeting

Assign the conducting of the closing devotional to a member of your discussion group a week or ten days in advance of the meeting. Make available to him the devotional suggestions found at the conclusion of this discussion article. These suggestions, or others in the area of the theme, should be followed carefully so that the total impact of the meeting will be a unified one on the theme, "Jesus as Son" or perhaps, "God—Incarnate."

Distribute several of the discussion questions to members of the group a few days before the meeting. This will enable members of the group to be prepared to discuss the topic with you as the meeting progresses. Key questions may be used as publicity on posters and in your mailing. Spoken announcements and bulletin inserts could feature one particular

question that you feel would be the most thought-provoking to your group.

Encourage those members who subscribe to *Hearthstone* (they all should!) to read the article, "Jesus as Son." If extra copies are available distribute them to other members to read.

Conducting the Meeting

Begin the discussion with a brief review of the recent study you made of the doctrine of God, the Father. Write on the blackboard one or two of the definitions of God suggested by the group. Jot down several of the characteristics of God that this opening discussion brings forth. Then turn quickly to the current topic with the question, "What do we mean when we say that Jesus is the Son of God?" Take time to hear a few answers, and then ask a second question which will lead you into the main thrust of today's discussion, "How does God speak to man?" Using the material in the basic article for reference, lead your group to mention: Bible, conscience, nature, and then—with emphasis—history!

Now ask the question, "In what ways has God revealed himself through history?" It will require thorough study on your part to be prepared to lead this phase of the discussion. There is also the danger here of too much emphasis on one's own subjective ideas concerning the importance or unimportance of particular events and eras in human history. However, there are certain obvious events that seem to point clearly to the

hand of God working in human history. Think of such events as the development of writing; the discovery of fire; men discovering the importance of their own relationships; the development of the wheel; the development of constitutional law. Think of events in recent history, such as the Emancipation Proclamation; the development of the United Nations. Discuss these with the group and compile a list of six or seven outstanding examples of how God has revealed himself in the events of history.

The worship leader should conclude the program with a brief devotional service. It may contain a hymn or two related to the theme of God in history. Examples would be: "The Church's One Foundation," No. 423¹ or "Rejoice, the Lord Is King," No. 260. An excellent scripture reading would be Psalm 19. The Scripture might be read responsively. Conclude with the Lord's Prayer.

Resource Material

Christian Worship—A Hymnal
Judson Press and Christian Board of Publication.

Eddy, Sherwood, *God in History*
Abingdon Press, 1947, out of print.

Ferré, Nels, *The Christian Understanding of God*, Harper and Brothers, \$3.75.

Tillich, Paul, *Systematic Theology*
Vol. 1, University of Chicago Press, \$5.50.

Hymns are from *Christian Worship—A Hymnal*, available from the joint publishers of this magazine.

2. God in Christ

Based on the Article "Jesus as Son," page 19

Purpose of Meeting

In this second meeting in the series seek to discover the meaning of the incarnation of God as it is seen in the life, message, death, and resurrection of Jesus Christ. Emphasis may also be given to the influences of the family life of Jesus toward fulfillment of his mission as the Savior of the world.

Preparation for Meeting

Make assignments early for participation in this meeting, for the subject will require thorough preparation by all participants. Choose carefully your devotional reader and give her the materials presented in this discussion article. Meet at least once with those participating in the panel discussion, so that each person will know his own specific topic and thus avoid repetition.

Ask three members of the group to sit with you as a panel to guide the discussion. Ask one to speak briefly on the phrase, "Jesus as Son of God." Ask the second to speak on the theme, "Jesus as Son of Man." Ask the third to speak on the theme, "Can a Man Be God and a God Be Man?" These will, of course, not be exhaustive presentations, but mere conversation-starters.

Ask each member of the group to read the basic article in *Hearthstone* magazine. Have the suggested resource books available throughout the week for the use of the panel members, and at the church (or wherever you meet) at the time of the meeting so that they may be borrowed by members of the group for further reading.

Conducting the Meeting

Ask the members of the panel to sit around a table with you facing the discussion group. Introduce the topic of the meeting, the three members, and the subtopics that they will consider. Suggest to the group that members should jot down questions that come to mind during the presentations, so that they may be asked later in the meeting. At the conclusion of the three presentations, open the meeting for discussion. Be prepared with the following questions, which may be asked by you or by members of the group through prior arrangement:

In what ways is the incarnation of God in Christ a culmination of earlier revelations of God to man? May we expect to receive in the future still another revelation—higher than Christ—which will be a further culmination of earlier revelations, including Christ? Is it possible to define adequately the meaning of Jesus as Son of God and Son of Man? If we cannot fully understand such a doctrine, what is the point in discussing it? In what ways do you think God has revealed himself in world religions other than Christianity? If he has revealed himself in other faiths, what does this say concerning our strategy for foreign missions? Is it possible to be a Christian without believing that Jesus Christ is divine?

Conclude the discussion by reading the first few verses of the first chapter of the Gospel of John. Then move immediately into the brief worship service.

For worship, plan to sing in sequence the first stanza of each of the following hymns. At the con-

clusion of the singing, lead the group in a brief prayer of gratitude for God's redeeming power, especially as revealed in the person of Jesus, the Christ.

The hymns to be used from *Christian Worship—A Hymnal* are as follows: "Fairest Lord Jesus," No. 261; "Children of the Heavenly King," No. 267; "Jesus Calls Us," No. 281; and "Spirit of God, Descend Upon My Heart," No. 272. Mimeograph the five "first stanzas" for use by the group.

Resource Material

Baillie, D. M., *God Was in Christ*, Charles Scribner's Sons, \$3.50.
Ferré, Nels, *Christ and the Christian*, Harper & Bros., \$3.75.
Cadman, S. P., *The Christ of God*, 1929, out of print.
Rutenber, C. G., *The Price and the Prize*, Judson Press, cloth \$1.50, paper \$1.

Biblegram Solution

(Biblegram on page 3)

SOLUTION: "Do not plan evil against your neighbor who dwells trustingly beside you. Do not contend with a man for no reason, when he has done you no harm" (Proverbs 3:29-30)

The Words

A	Noon	L	Single
B	Halfhour	M	Andrew
C	Canyon	N	Wintry
D	Shingle	O	Avenue
E	Ohio	P	Town
F	Laugh	Q	Hiss
G	Pony	R	Stay
H	Blend	S	Admit
I	Throw	T	Boone
J	True	U	Tear
K	Moon	V	Does
		W	Odd

Your Neighbor as Yourself

(Continued from page 5)

Those who have grown up secure in being valued, respected, and loved, and with the opportunity for communication are likely to have a feeling of adequacy which will permit them to have wholesome contacts with others beyond the family circle. The Christian family which, both through attitudes and practice, gives evidence of the faith that all human beings are children of God, and that *all* human life is sacred and of value, and that each personality is of infinite worth and to be respected will provide the foundations which make it natural to practice brotherhood. This will be not only within the family circle and the "like" group, but also with those who are not well known, and whose backgrounds may include some distinctly different elements. We move our basic Christian concepts of the family from the immediate, intimate group to the larger one of God's world family.

Part of the practice of the Christian family must be that of encounter or confrontation—seeking opportunities to reach out beyond itself, to find out who are its neighbors.

Just as in the family there must be face-to-face getting together for understanding and appreciation, so is this necessary for brotherhood on a bigger scale. Dislike and fear are for the unknown much more often than for the known. When we become acquainted and know others, then we usually have understanding. With understanding comes the ability to have empathy—the ability through imagination to put oneself in another's place.

Encounter and empathy usually lead us to be ready to extend Christian love and friendship in wider dimensions.

Where do these wider dimensions lead us? When they are translated into brotherhood terms they mean the following:

Inasmuch as each human life is sacred, no one should be abused, neglected, endangered, harmed, or hindered, but everyone should have opportunity for protection, growth, and development.

Each person is of worth and value regardless of his background, race, color, nationality, or language, and should be treated with respect. Characteristics of an individual should not be attributed to an entire group nor should an individual bear a group label. We often make the mistake of assuming that people of one language or religious faith or race are all alike whereas there are all kinds of people in every group—rich and poor, educated and illiterate, refined and crude, cultured and boorish, generous and selfish.

Each individual is different and each should be accepted on his own merits.

Just as we are eager in the Christian family to help overcome handicaps and drawbacks, and to provide the best situations possible, so in the larger family each needs to be given his chance to make up deficiencies and to surmount obstacles.

Communication is an essential first step. This is not in condescension, or ridicule, or curiosity, but in genuine equality with respect. This would include a willingness on our part to understand the communication techniques and courtesies of others and to make adjustments when necessary in our own (i.e., the use of the handshake is not universal).

Cultivation, necessary for best results, brings rich rewards. We lose a great deal in life simply because we are too afraid, or self-centered, or indifferent, or lazy to work at understanding and extending friendship.

Christian love is a rich gift we have to offer. This treasure will enable us to reach out with warmth and to look for and see the good. It will keep us from malice and unkindness. Put to use, it forms bonds which give strength and quality to all our relationships.

(See Meeting Plans on Pages 24, 25.)

Understanding

"Give me understanding, that I
may keep thy law
and observe it with my whole
heart" (Ps. 119:34).

Intolerance is cold and sly;
Like autumn's hand on bending
rye,
Its hoary fingers spread their
mark
Over lands that soon are stark.

Understanding's warmth can melt
The ice, as drops of April pelt
Against the snow on bank and
lea,
Returning it to the thirsty sea.

When violent winds no longer
blow,
Sunbeams nod and embryo
Of seeds that slept a while, sub-
dued,
Take root and rise to magnitude.

—Beatrice Branch

II. Implications from Family Experiences

(Continued from page 25)

Christian family today can have wonderful adventures in friendship and brotherhood.

TEEN-AGER: That is unless you are my friend, Jane, who lives in one of the big, new housing areas where the families are all very much alike. She would have to reach out beyond her immediate community.

MRS. WRIGHT: To have a friendly encounter rather than a clash we have tried taking the initiative in these ways.

(1) We have made it a point for our children to get acquainted with children at school who are new to the community, of different religious backgrounds and of different race or culture, and have invited them to play or to share some experience with us.

(2) We have become acquainted with the families in our immediate neighborhood.

(3) As a family we have learned about the various groups of people who live in our city and the places from which they have come.

(4) We check ourselves from time to time to avoid being too casual or careless about the proper use of titles, names, or designations. We are thoughtful about the use of first names and are careful to be sure that it is not to avoid the use of Mr., Mrs., or Miss, and that it will not show a lack of respect. In the same way we are careful about using nicknames or slang which would be derogatory. We have found ourselves doing this sometimes in singing.

(5) We have become friends with a family from a group distinct from our own.

MR. WRIGHT: With all our insights we have come up against some questions on which we are still working. How would you work them out?

1. How can one overcome dislike and distrust?

2. In what ways can we express brotherhood with those whose values, actions, and ways are very dissimilar and in some aspects unacceptable to us?

3. What should we do when those we would welcome reject "brotherhood"?

LEADER: (The leader at this point will serve as the moderator for general discussion on and the sharing of experiences related to the insights suggested and the questions asked.)

IV. Devotional Period

The meeting may be concluded with a reading from the Bible (Luke 10:27) and prayer.



Family Counselor

Should Parents

Lie

to Their Children?

SOMETIME AGO my girls and I were talking about smoking and I was trying to tell them the effect it had on a person and it was my desire that they do not smoke. (I thank God that their father doesn't smoke, either.) Then one of them said, "Mother, did you ever try to smoke?" Well, I tried to avoid the question; then it was put straight to me again. I said, "Yes, I did but I have been very sorry I did." Now my question is this—as my girls get into their teens they will ask me if I did many things and I confess I have done many things I have been sorry for. I feel I can never deny this to my girls. If I said, "No, I never did," I could not have peace of heart.

It is very important to me to know what to say before the next question comes up. What would you suggest?

IT SEEMS TO ME you were very wise in answering your daughters' question even though it embarrassed you to have to tell them that you had once tried smoking yourself. Certainly it would be the height of foolishness—as well as morally wrong—deliberately to lie to your children. Not only would you lose the "peace of heart" that you men-

tion, but you would constantly fear that sometime they might find out that you had not told them the truth. So when the next question comes up—as it may—just resolve to tell the truth. Such a resolve will get rid of some uncertainty as to what you should do when these questions are asked.

But it seems to me several additional comments are in order.

1. Whereas you certainly will want to tell the truth when asked point-blank questions, you should not feel under the necessity of volunteering information about your past about which you may have some question. Sometimes one can tactfully change the tenor of conversation so that embarrassing questions will not be asked. This will not always be possible, as you discovered in your discussion of smoking.

2. In acknowledging your past behavior, accompany that acknowledgment with a calm, reasoned statement as to why you regret the behavior. If you get exceedingly emotional in discussing it, your daughters are likely to think of the behavior in terms of your emotional reaction to it—your feelings. These are important but young people today want reasons, as well as feelings.

3. Perhaps your experiences will help you anticipate with your daughters the moral choices they will be called upon to make in any number of specific social situations. For example, if a young person knows how she is going to respond when an invitation to use alcoholic

beverages comes, she is in a much better position to deal with the situation in the light of her own moral standards. Undoubtedly many young people find themselves doing that which they later regret because they were caught by surprise and, not knowing what to do, followed the path of least resistance which usually means the behavior patterns of their associates.

4. Remember that an awareness of your past mistakes will not necessarily cause your daughters to lose respect for you—which I judge you fear. In fact, the discovery that you are "human," too, may lead them to a greater appreciation of you as a person and greater respect for your spiritual and moral ideals.

It is sometimes helpful for parents to ask themselves this question: Are there some things we do now that our own parents not only did not do but would be disturbed about if they knew we did them? I expect there is no one who in some respects has not veered from his parents' teachings. Furthermore, when we have veered from them, we have done so for what we consider to be good reasons. All right—are we equally willing for our children to make up their minds about what they will and will not do? Are we willing for them to have the same freedom that we wanted for ourselves? In other words, let us help our children develop moral and spiritual insights and then trust their judgment as to the implementation of them in their daily living.

Donald M. Maynard

The Counselor is Head of the Department of Religious Education, Boston University School of Theology.

Of the Most Importance

(Continued from page 12)

opened the door. His face was smudged, his jacket clung damply to his body. Mopsy trailed at his heels.

"Mark!" Ann said sharply.

The boy walked to his grandfather, extended three crumpled bills. "I heard what Mopsy did. I was standing at the door. This isn't the hundred dollars you lost, Grandpa. Just a down-payment. I'll get the rest, honest I will."

Jacob Cressler bent down. "Where did you get the money, boy?"

"Helping Cap'n Barnaby at the wharf. Money's important. You said so, Grandpa."

"I phoned the bank, Mark. They told me the bond was registered in my name and the government would refund every penny. Even if they hadn't, money is not the most important, boy. Your coming to me, believing in my forgiveness and love as God loves and forgives us—that's of the most importance, Mark."

"But you always said—"

"Never mind what I said. This, I believe. Now off with those wet clothes and to the table. Tonight I will say grace."

"Out loud?" Mark questioned wonderingly.

"Out loud and from the heart," Grandpa stoutly affirmed. Ann was smiling and Grandpa glanced briefly in her direction. "Discipline will come later. You might say we all need it, the pup and Mark and me."

Ann saw only her growing cathedral of love and a song of thanksgiving rose strong in her heart.

Seeing the Parade

(Continued from page 18)

work can you go to the parade with us?"

Mother looked around the kitchen again. She wasn't through feeding Larry yet.

"I really don't know," she said. "So many things have to be done. I don't want you to help me just because you feel sure I will take you. Because I might not be able to, after all."

David looked at Darla. Darla looked at David. They both looked around the kitchen.

"Let's help anyhow," they said together.

And what a happy helping it was! David stacked the dishes and carried them to the sink. He put the butter and milk and bread away. Darla fed Larry his cereal. Mother washed the dishes.

When this was all done Mother took Larry to give him a bath and put him down for a nap. Darla dried the dishes. David got the vacuum cleaner out. He cleaned the living room and dusted. In the bedroom, Darla sang a song softly so she wouldn't wake Larry. She

spread the covers on David's bed nice and smooth. She hung up his clothes and straightened everything in his room. She did the same to her own room. Mother came out from cleaning her and Daddy's room, and looked around.

"My, my," she said. "I can scarcely believe it. Everything looks so nice. And how quickly it all has been done."

David and Darla were very happy.

"We'll help you every Saturday," Darla said.

"Well, almost every Saturday," David added.

They all laughed. Then Mother went to fix lunch.

David and Darla started to ask her if she thought they could all go to the parade. She didn't give them a chance.

"If nothing comes up now," she said, "we'll all go to the parade."

But something did come up. Daddy called on the phone to say that he was coming home. He asked if Mother could have lunch for him. He had something important on his mind.

David and Darla looked at each other sadly. They looked at Mother. They looked at the nice clean rooms.

"We're glad we helped you, anyhow," they said together.

And then Daddy was there.

"Hi, everyone," he said as he strode in at the door. "There's a parade down town this afternoon. I thought maybe you would all like to go. It's a long walk pushing Larry in his gocart. I came to take you in the car."

Darla and David hugged each other. They hugged Daddy. They hugged Mother. They hugged Larry who had just awakened from his nap. They were so happy they almost burst. They were gladder than ever that they had helped Mother.

The parade was lovely. Mother and Daddy enjoyed it. Larry clapped his hands. They were a very happy family, indeed.

I. Implications from the Bible

(Continued from page 24)

into the apartment where my wife and I are to live this year we began receiving threatening telephone calls. This was quite a surprise, because we thought at first that people were calling to welcome us.

In the barber shop I was refused a haircut and told not to come again. My wife has had some hard times in buying food and supplies. The hurrying clerks assumed she did not speak English and said they couldn't understand her. When she did succeed in asking questions the answers were given in a loud voice with many motions.

In a restaurant we were told there were no tables available when we saw many empty ones. We come from a country where showing hospitality to strangers is very important. We do not understand why in a land of abundance

it is not easy to be generous and pitiable.

3. An Educated Negro

My husband and I are teachers. teaches in high school and I am fortunate in teaching in the grade school nearby. We would like to live in a community in which we teach. For children and for ourselves we want to be in a church where there is a religious education program and stimulating teaching and preaching.

Much to our disappointment we have not been able to buy or rent any satisfactory housing. The church members were decidedly cool to us. We were not invited to Sunday church school classes or to any of the church group meetings.

We enjoy books, music, and sports but no social activities in the community are open to us.

C. After all three have spoken (or in the event they are guests, the presiding) should have a brief discussion with the group on the response that the Christians families there would make to these situations.

V. Resources:

Progress Against Prejudice, Robert Root, Friendship Press, New York, 1957.

What's Right with Race Relations, Harriet Harmon Dexter, Harcourt and Brothers, New York, 1958.

"My Life in a White World," Mary Anderson, *Ladies' Home Journal*, September, 1960.

No South or North, Roger H. Crockett, Bethany Press, St. Louis, 1960, \$2.50.

It's Fun Preparing to Retire

(Continued from page 23)

Have more than one activity. Too much activity in one thing can become work, and that's the last thing one should be guilty of doing, in preparation of retirement—or after.

Old-timers who have already retired tell me that what a person in his forties or fifties plans to do on retirement is entirely different from what he actually does when he eventually retires. This be true, I may end up collecting stamps—or ships' anchors—or sardines.

Meanwhile, I am going into the shop and finish some wooden trays in which I plan to start seedlings in the greenhouse for the cutting bed. Then I shall take pictures of the trays in use, develop and print them in the darkroom and send them to a magazine. I am out of address labels, so I will print a few. Then I will go to the duplicating to run off some ideas for next Sunday lesson. Next, to visit one of our couples who are having difficulties. Bet they would like a pretty pot plant from our greenhouse.

How much more happiness can a person want?

Books for the Hearthside

For Children

Cuddle Bear of Piney Forest (Bethany Press, 1960, 128 pages, \$2.50) by M. Halladay tells the story of the exciting and very human adventures of Cuddle Bear, and his life in the Old Piney Forest with Mama and Papa Bear, his friend Cinnamon, and others of his forest friends. Cuddle Bear spent his days exploring the forest, finding thrills and gaining experience while engaged in "growing up." The birds, the trees, the river helped him to learn the things he needed to know to grow up into a good and wise bear.

Parents will find the book helpful for their children (ages 6 to 9), through the guidance from the ethical principles that are so cleverly woven into the stories. Children will recognize in Cuddle Bear's escapades some of their own actions.

Fourteen charming and original illustrations are sympathetically done, and the end papers depict a comprehensive map of the area. They are drawn by the well-known and distinguished artist, Kurt Wiese.

Parents looking for devotional material for their children between the ages of eight and eleven will appreciate **Some Time Every Day** by Mabel A. Niedermeyer (Bethany Press, third printing, 1959, 127 pages, illustrated, \$1.75). Although this book has been out since 1948, it is still one of the best for guiding children in understanding their basic Christian beliefs as principles for their own daily living.

Another devotional book for children is Mabel A. Niedermeyer's **Then I Think of God** (Bethany Press, second edition 1958, 120 pages, illustrated, \$1.75). This book of devotionals is planned to help children think of God

in their everyday lives. The devotionals are arranged according to months and seasons. Each begins with a very short story about an aspect of life familiar to the child. A prayer follows the story and the devotional closes with a Bible verse. There is a letter on the use of the book from the author to the readers and there are pages at the back of the book on which the child may make his own notes.

Boys and girls may read one selection or a group at a time. It is an excellent book for a child to bring to the family worship service.

Each devotional is attractively illustrated by Carmon V. Livsey.

For Pre Teens

Older children will enjoy reading the adventures of Jennie and Billy in **The Mandan Bowl** by Lyla Hoffine (Longmans, Green and Co., Inc., 1960, 105 pages, illustrated, \$2.75). The Mandan Indian girl is Jennie Youngbear. She is shy and finds adjustment to her teacher difficult. Her brother Billy does what he can to help Jennie overcome her embarrassment. He doesn't object to going to school in town or to being an Indian. Jennie's teacher suggests that Jennie might learn to make a Mandan bowl. Jennie enlists her grandmother's help. Fresh diggings in the old Mandan village provide a mystery to be solved and Jennie learns how important the wisdom of the Mandans was to Lewis and Clark.

For Young People

Young Fancy (Longmans, Green and Co., Inc., 1960, 184 pages, \$2.95) by Rosalys Haskell Hall is the story of Rebecca's trials in becoming a new person. Her futile attempts seem to be

aggravated by a family bent on complicating things. For example, her older brother considered her undertakings as comical. Or, he accused her of dragging the family down. At any rate, she had little appreciation of his evaluation of her. Also the three little brothers provided few dull moments. But the hardest thing to take was for her to discover the true feelings of the boy she liked.

For Adults

A book for the family to look at the family is **The Changing American Family** by Roger H. Crook (Bethany Press, 1960, 160 pages, \$2.95). The author presents an analysis of the situation in contemporary family life, its moral standards, its patterns of disintegration; and reviews the factors making the greatest contribution to successful family experience. Old and New Testament passages are searched to reveal an adequate basis for marriage. Jesus' teachings on family life are used to provide guiding principles. Insights of psychology, sociology and the Christian faith are utilized. The church's role in preserving the Christian ideal is outlined.

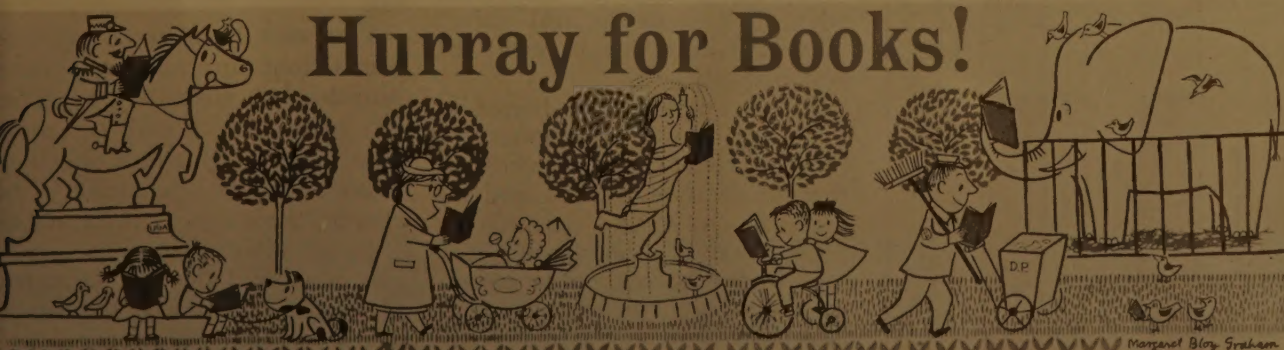
This book should give readers an insight into God's purposes for family living.

A primer on church history, **How We Got Our Denominations** by Stanley I. Stuber (Association Press, revised 1959, 254 pages, \$3.50) answers the questions:

Why are there so many different denominations?

Where did they come from?

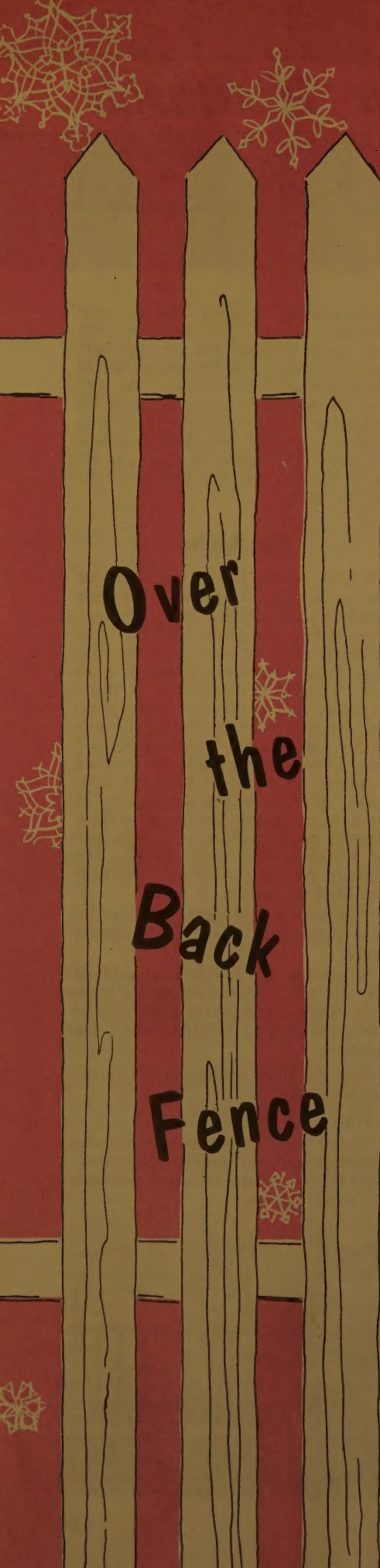
Tested and proven, here is a ready handbook for the family on twenty-eight church groups as well as a wealth of church history.



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Margaret Blay Graham



Over the Back Fence

Who Speaks for Parents?

"Parents Are Doing a Terrible Job" screams the headline, "quoting" a child expert. As is so often the case, the article under the headline doesn't quite carry out the theme of the headline. True, the child psychologist does have a few criticisms to offer on many parents and all of us who make up the human environment in which children grow up. In short her criticisms are summed in these words:

"The adolescent is doing well for himself. The question is whether we are doing as well for him as he is for us."

Although the headline in our newspaper story was a "scarehead" which came very close to being an untruth, it cannot be denied that we parents come in for great quantities of criticism and that much of it is justified. Very few of us are doing super jobs as parents nor would we claim such an achievement. Perhaps many of us feel a bit browbeaten and when we see a headline like the above, we look around to see if anyone recognizes us as parents.

Therefore, admitting that some parents are doing a terrible job, and that all parents make serious mistakes, *Hearthstone* desires to join those who speak for parents—to encourage and hearten them.

First of all take heart from the very psychologist whose comments provided the headline writer with the little fire that caused the big smoke. She had this to say: "It's time to give some consideration to that large number of adolescents who don't cause us real pain." That large number is in reality the vast majority.

When we look with horror at the rising figures of delinquency, (and we should), we can remember that the situation could be, and has been, much worse. Indeed the Bible tells us of a time when 50 per cent of the children of a certain community were delinquent, criminally so.

Without attempting to excuse ourselves or absolve ourselves from all blame, there are some extenuating circumstances to be considered. Let us look at a few of them, without elaboration:

1. We live in a complex world that is much more confusing than it has ever been.

2. This has made it more difficult for parents to be sure of themselves in their decisions as to what is best to do for and to their children, especially adolescents.

3. Children are more at home in this modern world than are the parents, reared in a less complex world.

4. Although "changing times" has always given parents trouble in making adjustments, changes now are more rapid and far-reaching.

5. Many times parents have been "misled" by experts who change their own "advice" as to the proper methods of child-rearing.

6. Temptations of all sorts are a part of the adolescent environment in a way far exceeding those in any previous generation.

7. A materialistic philosophy for which parents are not primarily responsible pervades our national life.

These features of our day may explain to some extent why parents find the going tough and frequently fail their children in spite of their best intentions. *Hearthstone* believes that most parents do better at their job than they think, succeeding more often than they fail.

One more bit of encouragement comes from our child expert who provided our misleading headline. She points out that all the problems which parents face find the solution in the community, the church, the school, and the home.

In all these agencies it is parents who hold the key to a new philosophy of living and a deeper and more realistic faith.

Poetry Page

Tippy

Tippy is my little dog.
We love each other well,
And when I cry, he understands;
Do you know how I tell?
He licks my hand and he cries, too,
(A funny little whine)
And sits between my knees and
looks
With sad eyes into mine.
Tippy is so wise! He knows
At once when I am glad,
For when he sees me smile again,
He wags his tail like mad.

—Clarice Foster Booth



—Foldes from Monkmeier

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